PACIFIC SCHOOL OF RELIGION
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The AMERICAN FRIEND

[MARCH 29, 1951]

Friends Coordinate Peace Work

An Editorial Report

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World Council of Churches Speaks

The World Council of Churches, of which the Five Years Meeting is a member, is making continuous advance as it gathers up the thinking of the churches and calls them to one united action for world peace. One value of the Council is to be measured in terms of its progress toward that end.

THE Executive Committee of the World Council of Churches meeting at Bievres, France, January 30-February 1, gave much thought to the grave situation caused by the international crisis . . .

In our conversations we kept in mind that the chief task of the World Council of Churches is to maintain and develop the fellowship between the Christian Churches. But we recognize that the World Council has also the important task of giving concrete witness to the Lordship of Christ and to the implications of His Lordship for national and international life . . .

We talked much about the critical points of the international situation. It has greatly changed since the Central Committee met at Toronto. The effort of the United Nations to contain and resolve the conflict in Korea has thus far proved unsuccessful. Our vice-chairman who had just visited Korea told us of the terrible sufferings of the Korean people which continue unabated. Need we speak of our real grief that no effective solution has been found and need we say that we are thankful that, through the United Nations, the lines of negotiations have been kept open and that it continues to seek an honorable and generally acceptable reconciliation?

But—and this is what brought a note of profound alarm into our meeting—the international situation has seriously deteriorated and mankind has been brought once more to the brink of a world war. Programmes of rearmament have rapidly increased and the world is still more vividly divided into two armed camps.

The Upsurge of Peoples

There is something underlying the explosive character of the world scene which constantly exercised our minds. It is the vast upsurge of peoples of every race, nation and creed. Some countries have been the scene of far-reaching social reform. Over 700 million peoples formerly dependent, have received independence. Other peoples are still seeking independence. At the same time the widespread and rightful demand for equality of personal status and for release from poverty and economic oppression remains unmet. Little wonder that the offer of civil rights and freedoms loses its appeal when people are wholly obsessed by the daily struggle against hunger and want!

Everywhere the victim is *man*. Often he is treated as no better than an object, or at best a tool, rather than as a responsible person. He hears much about peace, but for the sake of peace, he is told either to hate or rearm. He hears much about freedom, but in the name of freedom, he is in fact deprived of liberty sometimes even from his childhood. He hears much about human rights, but he lives in a world of exploitation, deportations, concentration camps, arbitrary barriers and total war. To bring the comfort and strength of the Gospel to confused and threatened man, whatever his station in life, is the great task of the Church. Only thus can he find joy to live and to love, and learn anew the meaning of hope and peace. Whatever danger he may face, he will be sustained by the full assurance of the sovereignty of God and of man's worth in God's sight.

We believe that in these truths—truths which stand forever in the Church East and West—are the source and impulse of our endeavor. In the light of them we tried to face baffling and almost intractable problems. Uppermost in our minds were those of the totalitarian doctrine of man in society, the menace of peace, and the denial of social justice . . .

In these circumstances, it is an urgent Christian concern—in fact, a concern of all men of good will—that armaments, whatever their necessity, do not dominate the whole life of national and international society. We are convinced that it is the duty of all the Churches to champion peace with justice. The Churches which still have real opportunities to influence government policies have a special duty . . .

We are convinced that the Churches in many countries *could* help along some of these lines, and we ask you, as we have asked ourselves, whether you are doing what you can. We must remember that we may all have to live for a long time in the presence of conflicting systems. This is a call to patient steadfastness and to the simple but difficult Christian virtues. And even in these circumstances we must use every influence we can to press for the objective of bringing all national armaments under international control.

The Challenge of Social Justice

Then there is the great challenge of social justice. One of the gravest dilemmas the nations are in consists in the danger that rearmament will itself drain the vigour out of social reconstruction. Thus governments will aggravate the very disease which they seek to heal. We must struggle that this shall not be the case. All nations which possess great economic and industrial resources, must promptly afford economic and technical assistance on such a scale as will eventually assure an effective response to the needs of the under-privileged. Effective co-operation must be achieved in this field, too,

(Continued on page 110)

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Editorials . . .

In This Issue

AMERICA is about to make the most portentous choice of her history. Recently the Senate passed the bill to fasten Universal Military Training on the Nation as a permanent feature. It goes far beyond the provision of manpower for the present crisis and creates a pattern similar to those which ruined Germany, Italy and other military states.

On April 3, the House will receive a similar bill for discussion. There will be a debate raised by those who want to eliminate U.M.T. from its provisions. Whether this opposition can stem the tide seems doubtful, but not hopeless.

What has the Christian Church to say about war and its cure? This issue of THE AMERICAN FRIEND presents a statement from the World Council of Churches. The Council cannot speak with such clarity as can a church within a nation, but it can and does speak, and we should know what it is saying. The Council is young and, representing church bodies in nearly every nation, it can at best speak to principle, and begin to gather the best thinking of Christians everywhere. The Council has asked Friends for a statement of their position and this is being prepared through the Friends World Committee.

An editorial report, following, also adds the recent thinking of Friends and of the three historic peace churches in relation to the problems which conscription raises. In other words, this issue of THE AMERICAN FRIEND is largely devoted to the present crisis and our responsibility in it. For many years Friends have spoken and written on *alternatives* to war and those alternatives take the form of *service*. Friends will be interested in what happened recently at Pendle Hill and then at Chicago. The story follows.

Friends Coordinate Peace Work

IT was late, at least six months late, when the representatives of Friends peace groups met March 9-11 at Pendle Hill to face the problems raised by pending draft legislation and the imposing of Universal Military Training on the nation. It was too late to have much effect on the provisions for conscientious objectors, so far as the writing of legislation is concerned.

AFFECTING DRAFT POLICIES

It was not too late for Friends to define for themselves the provisions they would like for C.O.s and to set up plans and prepare basic statements by which the *administration* of draft machinery can be affected.

On the first day of this meeting, the Senate passed by an overwhelming vote the bill on Universal Military Service and Training. What the provisions of this legislation will be, by the time the House has also acted, no one can be sure at this time, but by the time this report is in print, the question may be settled. The provisions that relate to C.O.s and alternative services are of special concern to Friends as well as the more basic questions of unburdening from the nation the new sytem of military domination that seems assured.

AREAS AND EMPHASES

There were four basic needs suggested as a united program for Quaker peace forces during the next twelve months: (1) Bringing the Korean strife to an end. (2) Making yet further progress on mediation between the East and the West. (3) Developing a sound and practical program for progressive disarmament, with inspection and enforcement upon individuals and groups, rather than upon nations, through the United Nations. (4) Strengthening the United Nations as a mediating force and changing it along more inclusive lines.

There were three test questions suggested to be held over all that we do for the furtherance of peace. Friends will do well to examine these, meditate over them and try to give them effect in all peace planning. (1) Hold the *Christian context* over all proposed remedies. This will keep alive in our minds the moral, spiritual principles by which we work. (2) Aim at a solution for the *war problem*. This is a basic and practical approach as a long view measure. (3) Try to stop the *next war*. This will help to make us immediately effective.

Take these three tests seriously, and we shall be concerned to have men devoted to peace and at the same time we shall help make that peace effective in our world.

THE WAYS DIVIDE

At this point, there was an obvious parting of the ways for Friends in this conference—not so much as to substance, but as to emphasis. There are Friends who feel that our immediate efforts to stop war do not avail in any measurable degree, and that our long range influence is more effective. They therefore urge that we make it our aim to create Christian pacifists. They feel that the kind of people *we are* is far more basic than the myriad things *we do* to build outward peace in the world.

Yet another group of Friends, while holding that having Christian people well grounded in peaceful attitudes is of basic importance, feel that if we do not stop war, the spiritual life of persons and groups will be set back immeasurably; that good men not only produce peace, but that peace in turn fosters the good life; that if war comes, the influences of that tragedy will darken and destroy much of the good we are doing. They therefore urge, "Stop war—the next one!"

GUIDING PRINCIPLES ADOPTED

In view of the changing legislative picture in Washington, whereby the status of C.O.s is still unknown, it was impossible to develop a document that could be considered as final and up to date and therefore ready to be published. Nevertheless a statement, satisfactory for the moment, was made. It called for

civilian rather than military controlled service for conscientious objectors and listed a wide range of interests in which C.O.s could work. It asked that work of "national importance" should include work of international significance and scope. It defined the way in which the work of now existing church or government agencies could be recognized and used as alternative service for C.O.s. It advocated wages and other benefits for C.O.s from government, in keeping with those given to military personnel. It recognized that not all C.O.s could feel clear to accept alternative service and pledged support of them.

Aside from the tentative document on guiding principles, a message to Friends was prepared and is being sent to all Friends Meetings and elsewhere.

Representatives from the American Friends Service Committee, the Board on Peace and Social Concerns of the Five Years Meeting, the Peace Committee of the General Conference, the Joint Peace Committee of the Philadelphia Yearly Meetings, the Friends Committee on National Legislation and young Friends constituted the coordinating meeting, which set up a "Friends Coordinating Committee on Peace." This committee will meet soon after the draft legislation is settled, and the problems Friends face for alternative services is more clear. They also plan to meet at least once every three months thereafter, or as required by the world and national situation.

This represents a move of Friends whereby policies and actions during the present emergency will reflect more nearly those of the official bodies of Friends, set up for action in the field of peace.

Peace Churches Meet

Only four days after the meeting at Pendle Hill, the representatives of the three historic peace churches, Brethren, Mennonites and Friends, met in Chicago with purposes similar to those back of the Friends Meeting at Pendle Hill.

After reviewing the state of mind of the three peace churches on the present crisis and on peace in general, and after bringing their information on current legislation up to date, the conference faced the responsibilities involved in draft legislation and its administration. Each church presented its statement, previously written, on guiding principles. There were only very minor differences between the points of view expressed in these three statements.

It was agreed that a deputation should be appointed soon to visit the President and present our point of view, chiefly emphasizing civilian direction of work for C.O.s in the event that pending legislation with alternative service provisions in it, is passed by Congress.

It was also agreed that each of the three churches should have a full time worker in Washington, D. C., for the next few weeks or more, with the single purpose of working on the provisions for C.O.s and alternative service problems. These may, in large measure, be determined not by the pending legislation but by administrators of the law, once it is passed.

All of these meetings indicate a growing recognition of the necessity of united action at those points where this can be agreeably done. If any group in America should feel committed to cooperative, peaceful *practices,* it is those who *profess* that faith.

If Ours Were the Battlefield

PROBABLY no better example of British irony (a form of speech in which the British are hardly excelled) can be found than the one now current among them, "No annihilation without representation."

It reveals the growing reaction to American pressures and it gives sharp point to the tendency which a nation with power, such as present day America, exhibits in answering present day international problems. If a third world war should come, probably nothing on earth could save Europe from almost immediate invasion or, if they firmly resisted, from near annihilation. If France, for instance, is to be overrun by Communist armies after a time of utter destruction, should we be surprised if she considers whether it could be any worse simply to be occupied without the destruction and killing?

Certainly America would be hit also and probably hit hard, from the air, but our distance and strength would favor our survival beyond the prospects of England and France. Who then shall decide about moves that may lead to war? Those who have the economic and material power as well as distance in their favor, and certainly those who would be marked for near total destruction have a stake in the consequences. Of course, America does not want war. From Washington to Podunk, we would be of one mind on that categorical question. But if war meant that our soil would immediately become a battlefield and our ruined cities barricades for see-sawing armies, what would it do to our foreign policy?

We do not here attempt to answer the question, but we pose it as a humbling problem we should face. Don't forget the battlefields of another war!

The Way of Spirit

WE must adjust our minds and spirits to working with some problems that offer no final answer, and to courses that have no foreseeable conclusion.

That is generally the way human problems must be approached. We learn to live with the problems, patiently, expectantly, solving them little by little, chiefly through the attitude we hold. This way is the way of spirit.

To drive for the quick, final and precise answer is to invite conflict, for it is not the method of the organism. It is mechanical, not spiritual. Men are not machines. They are organisms and must change as do organisms—by growth.

In the present international situation, we must make the greatest possible use of conversation, diplomacy in the better sense, thinking and rethinking, agreeing and revising our agreements.

Though the present arguments between East and West, in the United Nations, go on and on like a running battle of words, it is better than war and it still relies on ideas rather than on guns.

E. T. E.

Must Hitler Return?

By Wilhelm Mensching

The pastor of a small rural church in Germany, Wilhelm Mensching has been a leader of the peace movement in Germany for at least thirty years. This letter was sent to Clarence Pickett with the request that it be given wide circulation in the United States. It is addressed "To My Christian Friends in the West."

Lead Us Not Into Temptation!

MANY of you have learnt, by painful experience of its consequences, what a temptation militarism was to our people, how many were led by it to sin against their fellow men and against God. In many countries its signs can still be seen in bombed buildings, disabled people, widows, orphans and old people in physical and spiritual need, and in bitterness and economic, social and political unrest.

The great majority of Germans is opposed to remilitarization. In May 1950, the Education Department of the American Commissioner's office for Bavaria sent out a questionnaire through German experts to 560 students at the universities of Munich and Erlangen, 70% of whom had formerly been in the army, asking: "If Germany had an army again, would you want to join up?" "No," answered 91% at Erlangen, 95% at Munich. Similar polls have been organized in many districts by scientific institutes, newspapers, etc, and in all cases a decisive majority has shown itself to be against remilitarization. Many millions of German men who have served in war as well as women and children, pray earnestly and sincerely for the prevention of rearmament and for the preservation of peace.

When we were short of food some years ago, many prayed in desperation for their daily bread. Then many people in the U.S.A. and in other countries heard God's voice and helped us. Many Germans are truly grateful, not only for Marshall Aid given by the U.S. Government, but very particularly for a large number of personal gifts of Christian charity, from overseas. When epidemics broke out and we were short of medicines and clothing and other things, and many prayed God for help, many others in your countries heard his call within and freed many of us from all sorts of misfortunes. We prayed for forgiveness of our sins; and many in your countries also obeyed God's voice, and we forgave one another. We were put to shame by the discovery, for which we were deeply thankful, that we have brothers and sisters in your countries, children of the same Father. It confirmed those of us who belonged to the International Fellowship of Reconciliation in the belief that it had been right to hold fast to Jesus' word that the Father's name should be hallowed by us all, even when this gospel was persecuted here, and when war seemed to contradict it. Now many of us are praying with desperate earnestness that we, and above all our young people, may not be led afresh into the temptation and the grievous sin of militarism and war. And we are sure that again in this time of need God's voice will not remain unheard in your countries.

The Danger of Militarization

National socialism was a great danger both for your peoples and for us. The remilitarization of Western Germany might prove a still greater danger for us all. We are still suffering from the consequences of our earlier sin—poverty, devastation, a cruel overcrowding through housing shortage and much social and political unrest. Germany cannot sell in foreign markets. Confidence has been lost both in the currency and in the governments. The decline in Christian standards is apparent. Jesus' warning about wars and persecutions is again being fulfilled: Because iniquity shall abound, love of many shall wax cold. For former Nazis, ex-soldiers, expellees and young people without work, revolutionary methods offer a strong temptation. More and more the cry is heard, "Hitler must return." Yet Germans are not naturally revolutionary. Under Luther's influence we are much more inclined to be "in subjection to the higher powers," and intent on leading "a quiet and peaceable life in all godliness and honesty," and almost too submissive to discipline. In the depression after the first World War we respected revolutionary methods altogether, and thus prevented the unrest in the East from spreading to the West. We labored hard and peaceably to building up a social community. But when that attempt failed, the increasing masses whose livelihood was precarious were tempted by Hitler's program—a social community with full employment and the gearing up of our economy through miltarization for purposes of defiance against "World Enemy No. 1," Bolshevism! But military expenditures meant and still means an unproductive and disastrous squandering of the national income. To try to profit or earn by it is fatal. And now that we are much poorer than before Hitler, indeed poverty-stricken, it is useless to try again to produce at the same time the means for the most urgent social tasks and for militarization.

It is our duty before God to do whatever is in any way possible for our children, our old people, the disabled and the rest, languishing in overcrowded, impoverished, inclement conditions. If we were to sin against them and fritter away our taxes in ill-fated militarization, this sin would cultivate a revolutionary spirit which no militarization would prevent. In God's name we must warn all our friends in the West to prevent their governments from echoing Hitler's catchword: You will get work, bread, profits and the same living standard as ours if you arm against World Enemy No. 1! Hitler believed that rearmament on a large scale was a trusty shield and weapon on God's behalf against the godless. He used it, too, in this self-assurance for the attack against Russia. He deceived himself and others, who were too unquestionably subject to him as a "higher power!"

God's Thoughts Are Different

God's thoughts about the godless, about East and West, are different from Hitler's. His thoughts are revealed to us in Jesus. God also showed us in Jesus a better way of fighting, which some of us attempted in part against Hitler. We can no longer put our trust in arms. God is calling our people to remove the danger in the heart of Europe—not to be dependent on any Great Power, whether "Asshur or Egypt," but rather to cultivate thoughts of peace after the manner of God and of Jesus toward both the East and the West, and so perhaps to prepare ourselves for service in Europe such as India is now rendering in Asia. God is joining you and us together in sincere work and prayer, so that our peoples may not again lead one another into temptation, but rather to God's salvation.

We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we do about peace, more about killing than we know about living.

General Omar N. Bradley

Responsible Peacemaking

Letters From Our Readers

WAR IS NOT SERVICE

To the Editor:

When I started to read Lyle Tatum's letter on "Alternative Service" (March 1), I had a moment of hope at reaching the words, "false assumptions." Here I cease to comment on Lyle's letter, which speaks for itself, and tell my hope.

It is simply this, that Friends will become aware of a great error and correct it. Every time we say "alternative service" we call *war* a *service*. If once and for all we stop thinking, speaking and writing of war as a service we will see our lives in their true light in relation to the state. We will bring our children up to know from infancy that war is not service, although many people call it such. There will be no thought of doing something which equals the monstrous crime of war. Life can face its right choices of ways which are productive and useful. What happens to us along the way will be part of the adventure of following Christ. We will not be confused with any false sense of war being service any more than murder and robbery are. Let us clear this point and use our words as carefully as becomes Friends.

LELIA S. MARSTALLER

Freeport, Maine

THE "STATE" AS A CHANNEL OF SERVICE

To the Editor:

I have read with enthusiasm your editorial (February 1) on "Our Need for Creative Action" and the rejoinder of Lyle Tatum (March 1) "Another View on Alternative Service." This rejoinder, I take it, does not reject the main thesis or the main challenge of your editorial, but questions only the call for plans for alternative service. Surely we recognize the need for a fresh baptism of that spirit which fires the imagination for new experiments in creative peace-making.

There is danger that our fixation regarding "alternative service" may keep us from seeing straight on matters of government and of state in our lives. Indeed sometimes we seem almost to share with the anti-democratic writers an unwholesome theory of government and state. I believe, however, that generally we consider the state to be not a thing separate from the people, superimposed upon them by some being apart from them, but the special *organ* of the people which was created in order to *serve them*. It is one of the basic sets of institutions through which our lives are made effective. Like all human institutions, sometimes it does evil and sometimes good.

On this, the underlying teaching of the New Testament is clear. There *is* a proper role for government and for those charged with its administration. There is also a proper role for individual Christians with sensitized and dedicated consciences. Such consciences will call us not to refuse ordinary service to society through our government but rather to go beyond the ordinary requirements.

Jesus taught that for those who live by love it was not enough to give the required service of carrying a soldier's baggage one mile but that we should go the second. We assume that this was addressed mainly to those who were under an occupying power whose soldiers did police duty. Surely we are not required to say that if a militarized government tells us to make hand grenades we will do it and then offer to make atom bombs or fire bombs.

To us the sensitized conscience is always above the dictates of the state as long as that conscience remains obedient to the purpose and spirit of God. But this does not mean that we are excused from our rightful service to society through all of its institutions. It means that not less but more is required of us—not as voiceless conscripts of a destructive military state do we serve but as recreated captives of Christ. This is our ministry of reconciliation and re-creation.

In days when statism, materialism, and militarism challenge the values of our civilization, it is to this high calling of re-creation that we are called. In such a ministry some will be prophets, some teachers, some statesmen, while most of us will do our necessary toil or our errands of mercy and healing as unto the Lord. Whether in service through the government or in the common tasks of daily life, all may go about their vocations in such a way as to be not conscripts of a coercive state but centers of a transforming divine love. We do not need to accept either the evil aspects of a mining, warring, exploiting society or of its military action through the state.

In these critical days it is imperative that we do not succumb to any pagan theory of the role or the nature of the state. It is intended still that the kingdoms of this world become the instruments of God's will. Senator Norris, that great reformer-statesman from Nebraska, used to say, "My country, right or wrong; where right keep her right, where wrong set her right." This might be the courageous slogan of those who would be peace-makers today, whether in the field of industrial peace-making, racial peace-making, or governmental and international peace-making.

All of this means, it seems to me, that our main business on earth is to be experimenting with and demonstrating better ways, higher paths, alternatives to materialism, militarism, greed, and fear and hate.

This probably means, too, that so long as democratic government allows us to serve humanity through its channels, some of us should find our opportunities there—either in administrative positions on such projects as education, health, "Point Four" and social service or in the law-making and law-changing processes. Others may find that they can best fulfill their Christian duty through the more ordinary civil service fields of action, either in research, or in the daily services required from the modern state. Still others will find that their best service as Christian citizens of the state will be in challenging the "wrong" and thus helping to lift the law, the state, and society to higher levels of understanding and higher principles of action. In all cases we will seek to serve not "The State" but humanity and God—through the state, our agent and channel.

This means also a call for humility and tolerance along with conviction. None of us can afford to try to make our "line," where our consciences stop, a kind of coercive stop or "party line," to which all other Christian peacemakers must adhere. For loving fellowship in Christ's spirit is more important than intellectual uniformity, even for pacifists. As we live and serve in that spirit we may count confidently on coming to know more fully the mind of Christ who reveals Himself to those who walk with Him.

DAVID E. HENLEY

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DEPLORES NATIONAL TRENDS

To the Editor:

These are indeed critical days for the human family. Justice and liberty we want to attain and defend. How is it to be done?

Professor Arnold Toynbee in his study of 6,000 years of human history leaves one with a very uneasy realization that nations which have depended on military operations eventually all succumbed from inner exhaustion. Is that what we are about to start doing?

Militarization is a very subtle enemy of freedom. Step by step regimentation extends until the individual is a pawn

in the power of the state. Compulsory service, military or otherwise, regimented controls of materials, prices and incomes can so easily accustom a population to submission that they forget the worth of initiative and freedom. Already in a "land of freedom" we are subjecting sincere Conscientious Objectors to the "cat and mouse" treatment of successive prison terms for resistance to different steps in the conscription process. We blamed the Germans vigorously because they did not resist such encroachments by the Nazis. Now whose footsteps are we following? Is it any wonder West Germans turn cynical when we ask them to rearm?

It is too easy for those of us who did not have sons and brothers buried in Flanders Fields, when we have our homes and factories intact, to forget the frightfulness of modern war: millions killed, millions crippled, millions driven from pillar to post, buildings built with human toil wrecked in our supposedly civilized world.

Now for the sake of more armaments, we are asked to worsen the wretched crowding of our schools, to postpone the building of houses and libraries, to reduce everyone's standard of living, to throw a huge proportion of our production into armaments. Is this the best our generation can do? Cannot we see that the threat of arms incites fear in our neighbors and that Christ was really right when he explained that evil is never cured by evil, but by good, by kindness, by forgiveness?

Now is the time for all citizens to let our Government and our legislators know that we want a radically new program: the U.N. to resume its role of unarmed mediator; all applicant governments to be admitted to the U.N.; all to help on large rehabilitation programs such as proposed by Senator McMahon; no compulsory military service for anyone; disarmament for all to local police status; no army for Germany, none for Japan; generous help by, at least, our nation to its "enemies."

We cannot compete in manpower with Asia, but we can help them with skills. Communism can be kept from the U.S.A. far better by freedom and a satisfactory standard of living at home, than by exhausting ourselves with military expenditures.

"If thine enemy hunger, feed him; if he thirst, give him drink; overcome evil with good."

J. Passmore Elkinton

741 Harvard Avenue
Swarthmore, Pa.

FOR ALTERNATIVE SERVICE

To the Editor:

I have been interested in the comments which have appeared in your columns, from time to time, on the subject of Alternative Service. As a pacifist by conviction, but not a member of the Society of Friends, I believe my experience may have some bearing on this discussion.

At the time of the first World War, I took the position of a conscientious objector, and, not being a member of one of the historic peace churches, I faced the alternative of the army or prison. A friend of mine, two or three years older, who was a political objector, went to Leavenworth. When he was released, rather than return to the community where his name had been unjustly smeared, he went to Australia, where he has since made an outstanding civic record.

It was at this time that I learned of the work of the Friends Reconstruction Unit, under the suggestive and fitting title of "A Service of Love in Wartime." I believed then, and still believe, that I could render more effective aid to the cause of peace by working in such a unit, than I could by being confined behind prison walls. As a matter of fact, I never had the privilege of working with Friends in this project, because the war came to an end just as I was to be called into the service.

The C.P.S. camps started with much the same idea, except, perhaps, that in seeking to broaden the program, they may have diluted it. Or, to put the matter in another way, while the government professed a more liberal attitude toward objectors, working through the camps it hedged them in more. Specifically, whereas the Reconstruction Unit operated in Europe, C.P.S. projects were carried on in our country.

Also, the letters C.P.S. sound like another government agency, and stand for nothing so distinctive or challenging as "a service of love in wartime."

I believe Friends should outline a program of alternative service, that they should make it just as distinctive and appealing as possible, and that they should declare it with something of the boldness of the early Friends. If then, it is rejected by official circles, Friends will have made their position clear.

Sincerely,

Box 73
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Avery D. Weage

WOMEN MEET AT MARSHALLTOWN

Iowa Yearly Meeting will be host to the National Conference of the United Society of Friends Women, to be held April 28-May 2 in Marshalltown, Iowa. Theme for the Conference will be "Christ, the Key." Several hundred women from all parts of the Five Years Meeting are expected to attend the conference. The last meeting of this triennial conference was held in 1948 at Poughkeepsie, New York.

One trembles with fright to remember that the infinitesimally thin film of ink, just .00025 of an inch thick spread as print on a page, carries the culture and intelligence, or the decay and rot, of our civilization to millions here and abroad, shaping the destinies of peoples and nations to unborn generations.

Benjamin P. Browne

SO MAY OUR HOPES

In April, out of their rain-thawed, wakening roots,
Ruddy, and one by one,
Arose the crumpled coral of rhubarb shoots,
Rough in the sun —

To lean, unwrinkling, into leaves, and shove
Their rich stalks up around . . .
Then toss a cloudy moon of flowers above,
To be queenly crowned.

Each giant leaf, each blossom, lay tinily creased
In the heart of the rumpled sprout . . .
So may our hopes, when the winter of war has ceased,
Enlarge and flower out.

Donald Wing Hathaway

GARDENERS

A child, like a flower, must have room for roots.
Give him a breadth of sun around him
And a depth of days in church and school,
If you would firmly ground him.

A potted rose on a window sill
Will bear few flowers but rust and thorn:
A dwarf is not the hope of the rose
Nor of any creature born —

Oh least of all of a boy or a girl
With dreams so far beyond our knowing . . .
God speed all gardeners of men
The garden they are growing!

Donald Wing Hathaway

CONSCIENCE AND EXPEDIENCY

By Elbert Russell

III

This is the last part of a three part article on the problem of conscientiousness, as illustrated in the lives of John Woolman and Jesus of Nazareth. In his conclusion, Elbert Russell continues his description of events in Jesus' life in which He faces questions of conscience and expediency. The application of these actions to the problems facing the sensitive and conscientious Christian of today is left to the reader.

Jesus not only avoided decisions and actions until "his hour had come," but he hurried up events when expedient. When he sent out the Seventy, it was to prepare the way as advance agents for his personal ministry. Since his remaining time was short, there was a note of urgency in his instructions. They were to omit time-consuming salutations. They were not to visit from house to house. They were to search out a sympathetic household as a headquarters. If none could be found, they were to go on to another city. If they were persecuted in a city, they were to flee to another (Luke 10:1-16; Matthew 10:23). These instructions do not mean that they were to run away from persecution, when faithfulness to Christian principles were at stake; nor did it mean that God is partial or cares more for one person or city than another. God cares for the least and most sinful (Matthew 18:14; Mark 2:15-17; Luke 19:8, 10). It was simply an economy of time and effort that made it advisable to begin with those best prepared to receive the message and, since time was short, not to waste time on the unreceptive. It was the same consideration that led Jesus to limit his mission to the Jews; and that made Paul center his mission mainly in the great metropolitan cities of the empire. Jesus stated it an epigram:

Give not that which is holy to dogs;
Neither cast your pearls before swine.

In plain prose, don't waste time on the spiritually unreceptive. Sacrificial meat is no different to dogs from ordinary flesh; a hog cannot appreciate the difference between a pearl and a common pebble. In promoting a cause, it is expedient to enlist first susceptible and sympathetic spirits.

Discrimination as Expediency

Jesus' discrimination was a form of expediency. Emerson says that a characteristic of a cultured man is his ability to distinguish fine gradations. A child is apt to insist that everybody is either completely good or altogether evil. In a conflict, men are prone to ascribe all virtues to their own champions and to impute all evils to their enemies. They feel that it would weaken their cause or undermine their loyalty to concede elements of truth in their opponents case or to admit weaknesses in their own.

Jesus, however, made distinctions even in contentions, refusing to be driven to blanket acceptance of all-out denials. He condemned alms, prayer and fasting when performed for show or other selfish motives, but recommended them when they expressed genuine devotion (Matthew 6:1-18; Mark 2:18-22; Luke 18:1-14; Mark 12:41-44).

Among Moslem traditions about Jesus, there is a story that is probably apocryphal; but it presents a trait of Jesus that is authentic. "Once when Jesus and his disciples were on a journey," so the story runs, "they came upon the carcass of a dog. 'How that beast stinks,' one of the disciples exclaimed; but the Master said, 'How white his teeth are!' "

The Sadducees had a story of a woman who, according to the Levirate law, had married seven brothers in succession (Luke 10:27-40). They thought the plight of the poor woman in the resurrection with seven husbands on her hands rendered the idea of the resurrection which the Pharisees held incredibly ridiculous. Jesus, however, showed that it only held good against the idea of a bodily resurrection; and he asserted that their objection would not be valid against belief in a future spiritual state ("like the angels") where there would be no marrying.

The Dilemma of Loyalty

The Galilean Zealots believed that acknowledging the authority of the Roman emperor was incompatible with loyalty to God. Their platform ran something like this: "We have no king but Jehovah and we are cowards, if after God we pay tribute to any man." They regarded paying the Roman taxes as religious apostasy. While Jesus was teaching in the temple the last week of his life, the Pharisees and Herodians set a trap for him (Mark 12:13-17). They wanted to get rid of him, but did not dare arrest him for fear of starting a riot which would get them in bad with the Emperor. Jesus was too popular with the crowd, especially the Galilean pilgrims, to risk it. So they asked him whether it was allowable to pay the tribute to Caesar. They thought they would get him on one horn or the other of a dilemma. If on the one hand he said it was not lawful, the Herodians would report to Pilate, who would make short work of a person interfering with the collection of the taxes, riot or no riot. If, however, he approved paying the tribute, the Galilean Zealots would turn against him, and the Jewish authorities could arrest him with no fear of a tumult (Luke 22:1-6; 23:1, 2).

Jesus, however, refused to be trapped by such an "either or" question. He called attention to the fact that his questioners had Caesar's coin in their pockets. They evidently did not scruple to trade with Roman money, to appeal to Roman courts, to travel over Roman roads or on the sea which Rome policed. These things cost money to provide and it was hypocritical to pretend scruples only when asked to pay for their maintenance. He insisted, however, that this need not involve giving to Caesar the worship or lordship over the conscience, which belongs to God alone.

No Violation of Principle

Jesus' expediency was never a violation of principle or a pretext for escape from suffering or duty to God. It was practiced only in the application of the Christian motives and objectives, in order to make them effective. Jesus could and did often meet opposition head on, clash with the religious leaders and disappoint the hopes of his people. Finally he went knowingly to his death rather than be silent, abandon his mission, or compromise with his enemies. But he took this attitude only when he knew that it was expedient to do so.

BANTU FOLKLORE

Bantu Folklore Tales, by Alta Howard Hoyt; privately printed; 1951: 107 pages; $1.50.

This little collection of folk tales, gathered by a missionary who lived among the Bantu people for thirty-four years, was written to preserve the customs and experiences of a tribal people. Alta Hoyt has gathered these tales from the Bantus, whom she understood and loved, so that other people might understand the tribes from whence East Africa Yearly Meeting of Friends has come. These charming stories, written as much as possible in the idiom of the native, are enlivened by photographs taken by the author's husband, Fred Hoyt, and by sketches done by her daughter, Martha Hoyt McCallum.

Missionary societies or other groups which would like to sell this book for their cause, making 22 per cent profit, should order them from Alta H. Hoyt, 231 S. Athenian Street, Wichita, Kansas.

POETRY CONTRIBUTOR

Donald Wing Hathaway, 1326 Wilmette Avenue, Wilmette, Illinois.

Our World Missions . . . .

This page is provided in alternate issues of "The American Friend" by the Mission Board of the Five Years Meeting. Edited by Merle L. Davis.

JAMAICA YEARLY MEETING

Numerically Jamaica Yearly Meeting consists of three quarterly meetings, twelve monthly meetings, and about one thousand members. Two of our senior missionaries, Mary E. White and Sada F. Stanley, nominally retired but actually quite active, continue to give their blessing to the work. We regret the loss during the year of Alsina M. Andrews, who had also given more than fifty years of service in Jamaica.

The year closed with five recorded ministers engaged in pastoral service: Zephaniah Cunningham and Margaret Farlow in Northern Quarterly Meeting, Charles Vincent in Central at Buff Bay, Adam Flatter in Eastern, and Harold Smuck at Kingston, which is also linked with Northern Quarterly Meeting. Mack Jones retired from service at Kingston Center in September and did advanced study in the States. He has since returned to accept a teaching position at Mico Training College.

Jamaica Yearly Meeting, wholly or in part, supports six other workers in strategic places: Paul Terbaniesingh as catechist at West, Winifred Murphy as teacher at Burlington, Louise Dyce as Bible woman at Cascade, Noel Palmer at Dover, Harold Badresingh at Bellfield, and Ethlyn Brown as infant school teacher at Albany. Yet others, not officially employed, have given to the meetings regular and consistent service without which we would have been greatly handicapped.

Educational Work

Friends Educational Council has had a good year under the leadership of Clifford and Ruby Meredith. The Great House, known as Swift-Purscell Home, has housed an average of seventy boys who have attended Clermont School and received industrial training in the craft shop, in woodworking, shoemaking, dairying, or agriculture. Lyndale Girls Home offers accommodations to forty-five girls who, in addition to home training, attend either the elementary school or the Continuation School where they are more adequately prepared for employment. Margaret Farlow has resumed her work as superintendent at Lyndale after seven and one-half months in the States.

Happy Grove Secondary School, under the guidance of Kenneth Crooks, continues to outgrow the facilities available. One hundred and thirty boys and girls are being prepared under Quaker influence to take the Cambridge Examinations and later enter professional services. The new dining room is a great convenience. Erection of the classroom and administration building is eagerly awaited.

New Library Given

At the last meeting of the Board of Managers of Happy Grove School, Fred and Gladys Jones announced the gift, which they have had in mind for some years, of a new library which they will construct in the near future in memory of Montclair Hoffman, a former principal of the school. The building is to be constructed of cut stone and will cost several thousand dollars. This library will be a great addition to the school. For some years, the mission board has been holding in the office at Richmond more than eight hundred dollars for books for Happy Grove School but it was not possible to take care of additional books in the present space available for them. Soon these and others can be added to the new commodious shelves. We want to say a hearty "thank you" to Fred and Gladys Jones who for so many years have been loyal supporters of the school.

Pennington Academy at Port Antonio is a private school with a Friendly spirit under the headmastership of George Minott. This school attracts many gifted students from the more affluent homes of the district. The average enrollment is twenty.

Kingston Center meets local Friends' needs for worship, study and fellowship; houses workers who carry on the varied forms of creative activity associated with Friends' centers in strategic places around the world; provides a focal point, and offers facilities to Yearly Meeting groups finding it desirable to meet in Kingston.

Thus Highgate, Buff Bay, Port Antonio, Hectors River, and Kingston become springs of Friendly interest and influence. Friends cannot be said to be exclusively interested in evangelism, education, or social services. They are vitally concerned in the varied needs of every person. This year a special emphasis has been placed upon an evangelism that would claim the whole of Jamaica for Christ. The task is only started and a second year of evangelistic effort has been agreed upon.

Jamaica is not unmindful of generous aid from abroad. American dollars have helped to preserve her life. Yet, out of her comparative poverty and handicap because of the devaluation of the Pound, she has earnestly undertaken to meet the challenge of a 25% increase in salaries to all her workers. She finds herself far from ready to assume full responsibility as an independent yearly meeting. In several places there is opportunity to expand the work but neither the workers nor the funds are available to support them. Even the cost of transportation is sometimes beyond our reach. We confess that while there is at times readiness to delegate or lay out the work, there is less readiness to do the hard routine tasks which are so necessary. There is always the temptation to wait for gifts from our rich uncle. A few enjoy spending but dislike careful accounting for their expenditures. On the part of all there is acknowledged need for assistance from America and there will be for years to come. More workers must come from America rather than less if the work is to grow, and I believe it can. We must learn to work together as equals in the bonds of friendship with no subservience.

Progress and Breakdown

Many will say that life in Jamaica is getting worse. The standards are breaking down. This writer's period of observation is short; he long ago lost faith in automatic progress anywhere, and he shares the uneasiness of watchmen upon the walls everywhere, but he finds encouragement in many places. Ministers, teachers, doctors—concerned citizens in every community are working hard to improve living conditions for every one. Children and youth are as wonderful today as they have ever been. Therefore, we work and pray that they may see in Jesus Christ the Way, the Truth, and the Life; that they may accept Him for themselves; that His Spirit may guide them all their days.

Color and class cleavages are veiled but very real in Jamaican life. It is entirely possible that these breaches may be widened before they are closed, because of the selfish interests of politicians and labor leaders. For many there may be no escape from the persistent propaganda of prejudice and hate—from jellied gasoline and atomic bombing—but when this day of judgment shall have passed, some with the Spirit of the Eternal Christ in their lives will build in every way more beautifully than we have done.

Adam Flatter

An excellent statement on universal military training and the peace testimony, given by Gilbert White, President of Haverford College, before the Preparedness Subcommittee of the Senate Committee on Armed Services, is available in mimeograph form from the Friends Committee on National Legislation, 1000 11th Street, N.W., Washington 1, D. C.

The Sunday School Lesson

Prepared by RUSSELL E. REES

For April 22 — God in a National Life

Deuteronomy 6:20-25; 5:1-6

"It is the work of genius to restore what has become tarnished by use to its first uncommon luster." These words of Coleridge call to mind one of the weaknesses of all men, namely the tendency to lose the value of our high moments, and the difficulty of maintaining the spiritual glow of original experience. We may say,

My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began
So is it now I am a man,
So be it when I shall grow old
Or let me die!

But if we saw a rainbow every day we would become accustomed to it and treat it without honor. So it is with the gifts of God, which come every day, and so become commonplace. Even our grace at meals can become perfunctory, for *bread is so common.*

The nation of Israel had experienced her high moments and great exaltations. We can look at the nation now and say that of all peoples the Hebrews had the most for which to be thankful. But God's goodness had become tarnished by use and His uncommon grace was now taken for granted. Even the children were asking, "What mean the testimonies and the statutes and the judgments?" Religion, it has been said, is to the grandfather an experience, to the son a tradition and to the grandson a nuisance. It need not be, but it will be unless its first uncommon luster is renewed for each generation.

The book of Deuteronomy was brought out during the reign of Josiah, king of Judah. Religion was at low ebb, the priesthood was largely dishonored, and all kinds of evil flourished in the nation. With strong words the writer challenges his neighbors, saying, "We were Pharoah's bondsmen, and the Lord brought us out of Egypt." The great prophets reiterated this theme, calling upon the nation to find again the healing springs of God's favor and love.

But it is not Israel about which we should be concerned. It is our nation. No people, not even Israel, has traditions of more uncommon brightness than are ours, "conceived in liberty and dedicated to the proposition that all men are created equal." The documents which record the early growth and development of this nation are amazingly humanitarian and Christian. The people who wrote these things were Displaced Persons, fleeing from the tyrannies of Europe. They knew the meaning, *and the cost* of freedom. And they did not propose to leave any loopholes for losing it.

The problem of our time is similar to that of the time of Deuteronomy, the restoring of the tarnished luster. Tyranny never gives up. Throw it out the front door; it sneaks in through the back door. Checkmate it in one move; it simply attacks from a new angle. There are no ultimate utopias where man is free from struggle and from danger. Unless the impulse which produced the first resistance to evil can be experienced anew, man will fall under the spell of some new evil. It is not enough to try to defend the victories already won, but we must in fact win new victories daily or we die.

Questions:

1. What is meant by the "Providence of God"? In what ways do you think our nation has known it?

2. List some of the tarnished values which need to be repolished. How would you begin to do it?

For April 29—Possessing the Land of Promise

Josiah 14:6-13; Judges 2:7-10, 21-25

A certain minister was in the habit of saying, "Expect great things from God; undertake great things for God." The two things go together, for you cannot undertake great things unless you also expect great things. When an ancient city was preparing to build a cathedral one of the leaders exhorted the citizens thus: "Let us build a cathedral so great that posterity will think us mad to have undertaken it."

All nations have had their weak moments, but none has been held up to public view quite the nakedness of Israel. The hesitation, the backsliding, the division, the wickedness is all written out in clear bold letters for all the world to see. Here they were on the threshold of Canaan, the land of promise, with the spiritual assurance of victory, and they turned around and went back into the desert for two generations. And forty years later when they had courage enough to try again, the only two men of the original twelve who went in to spy out the land were the two who had brought in the minority report, saying, "We are able."

Optimism and courage and righteousness are not always quick-return investments. In fact it sometimes seems that they have to be in the red for a long time before they become paying investments. Men who are avid to get rich quick often pass them by as being too slow and with too inadequate returns. But in the long run they are the safest investments in the world.

How many lands of promise has the world lost because men said, "We are as grasshoppers, and we cannot go up"? We have dallied with the evil of war for generations, until great nations have been so impoverished, physically and mentally, that they have fallen, but man has persisted in saying, "We cannot go up." We have allowed poverty to grind the lives and the spirit out of the world's people, until we are on the verge of world revolution, and yet we have said, "We cannot do anything about it." We have left a large proportion of our own citizens poorly housed, poorly fed and clothed and schooled, and have listened to the unhopeful majority who have said, "It has to be." Meanwhile we wander in a desolate place, coming upon oases occasionally to be sure, but for the most part fearful and without inward peace, because we know that we could have done better if we had taken our courage in our hands and gone up in spite of the giants.

It is to the credit of the first Friends that they were in the habit of bringing in minority reports. To a stinking prison system, an inhuman treatment of the insane, a vicious retail practice, an intolerable caste system, and a hollow religious life, they brought fresh new winds of the spirit. It ought to be done, so it can be done, and it will be done, they said. If every other Englishman is on the other side, and even if we have to stand alone, we will begin to do this thing. And they wearied out the persecution and the opposition so that most of their prophetic words are now the civilized world's commonplaces. The good world is not impossible, it only waits upon a generation with courage enough to undertake what posterity will think us mad to have attempted.

Questions:

1. How can a convinced minority bring in a hopeful report about our modern problems? Is suffering a necessary part of the solution of the problems?

2. Have you ever been sure the Lord was with you in an opinion not shared by your neighbors?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

The March 24 issue of *The Saturday Evening Post* features a lengthy article entitled, "What You Don't Know About the Quakers." A second article, to appear in the March 31 issue, will continue the rather thorough investigation of the nature and the activities of the Society of Friends. Pictures and anecdotes of both Midwestern and Eastern Friends are included.

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David Henley, Professor of Sociology and Economics at Earlham College, will give the Commencement address at Friends University on June 4. Ninety-five seniors will graduate at that time.

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Henry and Edith Perry completed their work with the American Friends Service Committee last November, and have since been traveling home by way of Singapore, India, Egypt and Europe. They plan to reach America some time in April.

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Winifred Rawlins, well known Quaker peace worker, is now in Europe for two months, talking with pacifist leaders in England and on the continent. Formerly a member of Berkhamsted Meeting in England, she now is a member of Pacific Yearly Meeting in the United States.

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William Reagan, Director of Quaker Hill, is in Whittier, California, from March 25 to 31 for a week of religious emphasis meetings at the Friends Meeting there. He will also visit several other California Meetings during the early part of April in the interests of the Board on Christian Education.

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The Peace and Service Committee of Flushing Monthly Meeting, New York, is continuing Friday evening talks at the Meetinghouse by members of the U.N. Secretariat and members of Delegations on their countries. Representatives from the Philippines, Indonesia and China will speak to open groups on April 6, April 20 and May 4.

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Howard H. Brinton, Director of Pendle Hill and well known Quaker author, will give the second Ward Lecture on Guilford College's Founders Day, which will be observed on November 9. Copies of the first Ward Lecture, "An Adequate Leadership for Friends Meetings," given by Alexander C. Purdy last November, are available on request from Guilford College, North Carolina.

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Russell and Mae Edgerton of Westtown School will spend three months in the home of Gilbert and Minnie Bowles in Honolulu this spring and summer. They will visit Friends across the country both on their trip west and on their return, and will continue the Bowles' work in the Friends Center in Honolulu during their absence. Gilbert and Minnie Bowles will be in Japan during this time.

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The Friends Church at Arnolds Park, Iowa, was completely destroyed by fire on January 28. The members of the Meeting decided on the day following the fire to proceed at once with plans to rebuild as soon as possible. The pastor, Paul Baiotto, reports an added interest in the work of the church as a result of the publicity concerning the fire. Services are being held in the City Hall for the present.

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Clarence E. Pickett, honorary secretary of the American Friends Service Committee, has been named one of the three vice-chairmen of American Relief for Korea. Heading the new agency, to be known as ARK, for its initials, is Douglas Fairbanks, Jr. A drive for warm clothing, the principal need of more than 3,000,000 homeless Korean refugees, is to be launched by the new agency. The A.F.S.C. is one of twelve agencies participating in ARK.

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The publishers of David Hinshaw's book, *Rufus Jones, Master Quaker,* have announced that the royalties on books purchased direct from the publisher up to May 1 will be credited to the Rufus Jones Building Fund. This fund will make possible the creation of a replica of Rufus Jones' study at the Haverford College Library. Copies may be ordered from G. P. Putnam's Sons, 2 West 45th Street, New York 19, New York, at $4.00 each.

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John Henry and Dorothy Sinton of Northern Ireland, who attended the Five Years Meeting sessions in 1935 and more recently were engaged in evangelistic work in California, have booked passage on the Mauretania, sailing from Southampton, England, on August 29. They hope to engage in a more extensive evangelistic ministry throughout the Five Years Meeting. Their present address is Tamnamore House, Tandragee, Co Armagh, Northern Ireland. Correspondence regarding openings is invited.

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According to Religious News Service, a Quaker conference at Lynnville, Iowa, expressed the opinion that World War III may be hastened by the United Nations' refusal to grant recognition to Communist China. The conference also held that the branding of the Chinese Communists as aggressors also will have the same effect. Resolutions to this effect were adopted by the Lynn Grove and Oskaloosa Quarterly Meeting of Iowa Yearly Meeting which held a joint peace conference. The conference was one of a series sponsored by the Peace Committee of the Yearly Meeting and held in Quarterly Meetings across the state. The conferences are led by local people and are patterned on the discussion method.

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The American Young Friends Committee has been recently disbanded, leaving the Continuing Committee of the American Young Friends Conference as the only organization representing young Friends from the various Yearly Meetings. Concerns of young Friends are expected to find increasing expression through the American Young Friends Conference, which will be held this year at Wilmington College August 27-September 1. Any concerns for projects between young Friends of different Yearly Meetings might be brought to the home Yearly Meeting group and then to the attention of Erika M. Zintl, 1529 Linden Avenue, Baltimore 17, Maryland, Chairman of the Conference Committee. Questions concerning the selection of the forty delegates to attend the International Young Friends Conference in England in 1952 can be addressed to the World Committee, 20 South 12th Street, Philadelphia 7, Pa.

Friendly Fellowship

Bloomingdale, Indiana — Bloomingdale Quarterly Meeting, held in February, featured Orville Fisher, chairman of Western Yearly Meeting Rural Life Association Committee, as speaker. The Western Churchmen of the local meeting held a supper during February, with George Castle of Vermillion Meeting, Illinois, presenting the Quaker Haven project.

Madeline Craycraft

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Chicago, Illinois—Because of the absence of the pastor, Russell Rees, who has been holding a week of meetings with Friends in Des Moines, Iowa, the pulpit of Chicago Friends Meeting was filled on March 11 by Leland Mahood. A graduate student at Chicago University, he is assistant pastor of the Congregational Church in Morgan Park.

His sermon was based on the qualifications necessary to a full and rounded life in Christian service. Such men as Schweitzer and Kagawa are real contributors to life, and Jesus is our great example.

Emma H. Hadley

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MONTREAL, QUEBEC, CANADA — The seventh annual series of Friends Lectures are being held in Montreal this spring, sponsored by Montreal Monthly Meeting. Gilbert F. White, President of Haverford College, spoke on "Human Issues in the Conservation of Natural Resources" on March 5. He has practised his profession of geography in connection with the Tennessee Valley Authority. Speakers during April and May will be Percy E. Corbett, a Yale professor, Clarence E. Pickett, and James S. Thomson, of the McGill University faculty.

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COLUMBUS, OHIO—A dinner for C.O.s from Ohio Wesleyan University and Ohio State University was held at the home of Cecil and Frances Thomas on March 1, followed by a discussion of the various pacifist positions. Mary Esther McWhirter of Philadelphia, editor of the *Newsletter for Boys and Girls,* met with the children of the Meeting one evening in March. The Meeting *Newsletter* urges Friends to aid in finding jobs for student D.P.s, to write favoring state Fair Employment Practices legislation, and to work to remove the permanent UMT features from the bill now in the House.

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DES MOINES, IOWA—Russell E. Rees, minister of Chicago Friends Meeting, visited First Friends Meeting in Des Moines, Iowa, for a week in March. Each evening a committee or department of the Monthly Meeting met for discussion of problems and activities with Russell Rees as counsellor. This week of Spiritual Advance was a successful follow-up of the week of Visitation and Pulpit Evangelism carried on last December under the capable leadership of the pastor, Herbert Pettengill, and Murray Johnson, minister of First Friends Meeting of Marion, Indiana. Fourteen active and thirteen associate members have been received into the meeting recently.

Minnie H. Zelliot

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CAMRBIDGE, MASSACHUSETTS — A second Meeting for Worship will be held in the Meetinghouse at Cambridge each Sunday morning at 9:30 beginning in March. This is intended particularly for those who would like to take part in a smaller and more intimate Meeting for Worship. The 11 o'clock Meeting will continue to be held as usual.

Gertrude Rinden who, with her husband spent many years as a missionary and teacher in China, spoke to the Missionary Society on March 3 on "China Today."

The Young Friends Fellowship continues its week-end work camps. The campers assemble at Peabody House and give their services in some of the poorer homes in the community.

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WESTFIELD, INDIANA—A Friends Leadership Training School, held at the Westfield Meetinghouse in cooperation with meetings in Carmel, West Grove and Westfield Quarterly Meetings, featured a special session in March with James Furbay's lecture and film on England. Eleven monthly meetings attended the session. The film, "Prevue of '52," was preceded by a devotional message given by Marcus Kendall, in whch he reviewed the story of George Fox. The illustrated lecture made everyone feel as if he had been with James Furbay on this trip to England, met Quaker personalities there, and walked over ground where the Society of Friends had its beginning. It aroused a sincere interest and desire to visit these places and to attend the Friends World Conference in 1952.

Rose Marie Sandy

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WICHITA, KANSAS — T. Clio Brown, Superintendent of Nebraska Yearly Meeting, addressed Wichita Quarterly Meeting in March, meeting at Argonia, Kansas. The Annual Kansas Federated Church Choir festival and workshop was held at the University Friends Church during March. The public was invited to a Vesper Service sung by the Federated Church Choir, directed by Esther Lawrence. The University Church is sponsoring a second Mission to Washington to discuss legislative concerns with congressmen. Alfred P. Smith reported to the Meeting on the effectiveness of his previous interview. Funds were solicited from church members for these missions. Guy Gebhardt, Executive Secretary of the West Central Area Office of the A.F.S.C., is leading a series of three Wednesday evening meetings at the Church. His subject is, "The Relieving of Tensions."

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DENVER, COLORADO—Friends of Penn Quarterly Meeting were encouraged by good attendance at the sessions held in Denver on February 10. The Yearly Meeting superintendent, T. Clio Brown, brought the message in the Meeting for Worship. In the Ministry and Oversight meeting, a worthwhile discussion was held on the subject of evangelism, based on the latter portion of the second query for that body in the Discipline. Evalena Macy was appointed to serve another year as Clerk of the Meeting on Ministry and Oversight, and Ava C. Maris was reappointed Clerk of the Quarterly Meeting. In the business sessions, Lloyd Hinshaw brought a concern that a young people's Quarterly Meeting be established The reports presented from the different Monthly Meetings indicated that efforts were being made to be of Christian service wherever there was a need, both in the local communities and in more distant places.

Katherine Honold

America's Town Meeting of the Air received a record number of unsolicited letters following a broadcast on "Do We Need the Old Time Religion?" A total of some 16,000 letters has been received. Speakers on the broadcast were Dr. Ralph Sockman of Christ Church (Methodist), New York, and evangelist Billy Graham of Minneapolis. A majority of the letters supported Dr. Graham's plea for a "re-birth" of religious consciousness throughout the nation—especially in big cities.

The second highest mail response in Town Meeting's 15 year old history—11,745 letters—also stemmed from a broadcast on a religious subject. This was the December 7, 1948, program on the question, "Is a United Protestant Church Possible Now?"

READ ABOUT OTHERS . . .
Let Them Know About Your Meeting

"I always enjoy reading in THE AMERICAN FRIEND what others are doing, and so thought an item from Lynn, Massachusetts, might be of interest to someone. (See THE AMERICAN FRIEND, March 15). Many in our Meeting get THE AMERICAN FRIEND regularly and receive much help and information from it as well as inspiration."

W. CARLTON JONES
Minister at Lynn, Massachusetts

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THE AMERICAN FRIEND, 101 South 8th St., Richmond, Indiana

ELIEZER PARTINGTON

In Memoriam

Eliezer Partington, Friends minister from 1925 until his death, passed away on March 10, after an illness of six months, in Harveysburg, Ohio. He was born in 1877 in Blackrod, England, to John and Sarah Jolly Partington. They came to this country in 1881, settling in Pennsylvania and later Mt. Pleasant, Ohio. Upon his father's death, "Lee" Partington, at 14, left school to support his mother and five brothers and sisters. He later returned to high school, and graduated from Earlham College in 1904. He married Flora Hobson, whom he met at the Academy at Damascus, Ohio, in 1906.

His teaching career began at Pacific College, Newburg, Oregon, where he taught English Literature for two years. He was Head of the English Department at Oakwood School, New York, from 1906 to 1916. He taught at Guilford College from 1916 to 1918 and returned to Oakwood as principal for two years. After teaching at Auburn, New York, he began his full time ministry at Farmington, New York, in 1925. He served as pastor of Friends Meetings at Greenfield, New Castle, Paoli, and Bloomingdale, Indiana, and at Leesburg, Harveysburg, Caesar's Creek and Spring Valley, Ohio.

His hobby of photography was best known to his friends in Quaker pictures such as "The Presence in the Midst." Copies of religious paintings which he photographed and framed hang in many Friends' homes and meetings.

He is survived by his wife, Flora Hobson Partington, and seven children, Edwin of Norfolk, Virginia; Paul of Reading, Pennsylvania; Walter of Indianapolis, Indiana; Esther Heafield of Sault Sainte Marie, Michigan; Elisabeth of Columbus, Ohio; Ralph of Atlanta, Georgia; and Margaret of Columbus, Ohio; and eight grandchildren.

Five of his children attended Oakwood School, and six attended Earlham College.

The funeral and burial were at Caesar's Creek Meeting. The service was in charge of David Stanfield. Homer Coppock brought the message.

CHILDREN'S WORK CONFERENCE TO BE HELD IN APRIL

A Children's Chairmen Conference will be held in Richmond, Indiana, April 13-15, at the West Richmond Meetinghouse and Quaker Hill. Children's Chairmen from each Yearly Meeting as well as interested visitors are invited to attend. During the three day conference, the work of the Children's Departments in the Yearly Meetings, interesting programs for children in the Church School, the developing of better children's teachers, and varied activities for growing children will be considered.

A Creative Workshop period will enable the attenders to actually work with the materials used as mediums in Church and Vacation School programs. The use of the Bible in choral reading will be demonstrated by Louise Griffiths, author of several books. Demonstration classes for kindergarten and junior groups, conducted by Elizabeth Hoskins, Beatrice Carmien and Olaf Hanson, will be held. R. Furnas Trueblood will present his program of home visitation at a tea given by Nellie H. Markle. Other emphases will be on books, visual aids, the importance of music and the teaching of Quaker principles to children.

The work of the Children's Department has begun to expand considerably since full time has been given to strengthening its program by Director and Editor Olaf Hanson of the Friends Central Offices. This conference was planned under the guidance of Ruth Day, Chairman of the Children's Department of the Board on Christian Education, and other members of the Department.

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Rufus Jones

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"The author has accomplished that most difficult purpose of all biographers; he has found and passed on to his readers the contagion of the life he depicts. His lines flow through the depths as well as through the activities of the life of Rufus Jones. Any account which did not reveal the mystic buoyancy of this historic Quaker—the spiritual tide out of which his active service came—would miss the basic reality. David Hinshaw did not miss that quality. What Rufus Jones was is not lost in what he *did*."—ERROL T. ELLIOTT, Editor, *The American Friend*

"This biography of Rufus Jones, like a beautifully sculptured statue, will stand as a splendid tribute to the remarkable life and radiant service of one, Rufus Jones, Master Quaker." — ORA W. CARRELL, President, *Nebraska Central College*

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WORLD COUNCIL SPEAKS

(Continued from page 98)

through the United Nations and the Specialized Agencies . . .

SENSE OF URGENCY

We are at a loss how to share with you the sense of urgency with which we were impressed as we discussed this matter. The Churches have by no means neglected social action, but they have fallen short of what they should have done and, often, of what they would have wished to do. It is clear to us that personal sacrifice must be accepted if the hungry are to be fed and the naked to be clothed, and Christians, above all, should accept it with joy.

We would assure our Christian brethren under totalitarian regimes that we rejoice with them in the evidence that the Word of God makes its power felt among them. As Christians in East and West think and pray for each other, let them do so with the mind that was in Christ Jesus and therefore look not on their own things but on the things of others. (Phil. 2:1-11)

The ends of true peace and social justice must be the constant concern of all Christian men and of all Churches.

As we continue to face the perils and perplexities of our day, let us in humility and faith turn to the only source of abiding strength, praying from every corner of the earth:

> Almighty God our heavenly Father, guide we beseech Thee the Nations of the world into the way of justice and truth and establish among them that peace which is is fruit of righteousness, through Jesus Christ our Lord. Amen.

An appeal will be made in some 100,000 local churches throughout the country, April 29-May 4, in order to help raise the ten million dollar goal set for the completion of the International Christian University in Japan. It is expected that the new university, dedicated to peace, democracy and Christianity, will begin to operate in the spring of 1952.

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BIRTHS

BOOHER—To Ivan P. and Naomi Coffin Booher, a son, Leslie Ivan, on March 3, at the Kansas City Medical Center.

GARNER — To Carroll and Dorothy Kershner Garner, a son, Anthony Howell, on February 23, at Richmond, Indiana.

HAINES—To Richard and Martha Edgerton Haines, a son, Steven Alan, on March 3, at New Vienna, Ohio.

HARVEY—To William and Helen Harvey, a daughter, Kristen Diane, on February 16, at Des Moines, Iowa.

HAZARD—To Wilbur James and Ruth Inman Hazard, twins, Michael James and Suzanne Elizabeth, on February 15, at Olympia, Washington.

JOHNSON—To Charles A. and Virginia Williams Johnson, a daughter, Joanna Lynne, on March 6, at Richmond, Indiana.

NOLAND — To Wayne and Ruth Noland, twin sons, Gary Chester and Larry Fred, on February 28, at Des Moines, Iowa.

PETTENGILL—To Herbert and Martha Pettengill, a daughter, Martha Eileen, on March 3, at Des Moines, Iowa.

SHEARD—To James William and Miriam Chant Sheard, a son, James William, Jr., on February 11, at Richmond, Indiana.

MARRIAGES

AMES-HOLLIDAY—Eleanor A. Holliday, of Croydon and Southwark Monthly Meeting, England, to Alfred C. Ames, of Evanston, Illnois, Monthly Meeting, on February 4, under the care of Evanston Meeting.

JEFFERS-LINDLEY — Mary Caroline Lindley to William H. Jeffers at the Friends parsonage at Bloomingdale, Indiana, on January 21.

LAWRENCE-BURGER — Louetta Burger to Don S. Lawrence, on March 4, at First Friends Church, St. Marys, Ohio. A. R. Morford officiated, assisted by C. R. Johnson.

DEATHS

BUTLER—Vinitia Butler, on February 14, at Des Moines, Iowa, aged seventy-five. She was a faithful member of First Friends Meeting. Until failing health prevented, she was active in the work of the women's groups. She will be remembered for her kindly manner and her unselfish spirit. Funeral services were conducted by her minister, Herbert Pettengill. Interment was at New Providence, Iowa.

COMFORT—Fred Comfort, on February 27, at University Park, Iowa, aged eighty-nine years. He was born at Le Grand, Iowa, the son of Edwin M. and Margaret K. Comfort. He was married to Kittie Rollinson in 1887. She preceded him in death in 1911. In 1913, he was united in marriage with Effie Janet Arms. He became a member of the Friends Meeting in Des Moines, Iowa, when a young man. He entered pastoral work in Iowa Yearly Meeting in 1890, holding pastorates at twelve different places. From 1920 to 1938 he was engaged in pastoral work in Ohio Yearly Meeting, retiring to University Park in 1945. Surviving him are his wife and his seven children: Robert of New Providence, Iowa; Reba of West Des Moines; Paul of Nevada, Iowa; Forrest of Narberth, Pennsylvania; Ruth Stenner of Ottumwa, Iowa; Carl of Watseka, Illnois; and Ralph of Caldwell, Idaho; a brother, Oliver Comfort of Des Moines; seventeen grandchildren and seven great grandchildren. Services were held in the College Avenue Friends Church at Oskaloosa, Iowa, Charles S. Ball and Lela E. Gordon in charge.

LANE—The ashes of Henry D. Lane, who died on January 19, 1942, were interred in the family lot in the Friends' Burying Ground at Lynnville, Iowa, on February 26, 1951. Born in 1858 at Manchester, Maine, Henry Lane was the only son of the late Joseph S. and Hannah Douglas Lane. He attended Westtown School, Friends Boarding

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School at Providence, Rhode Island, and Brown University, which he left at the end of his freshman year to migrate with his parents to the Chester neighborhood near Lynnville, Iowa. He married the late Sarah Macy. For many years he was active in the Oskaloosa Monthly Meeting, the Iowa Friends Foreign Mission Board and Penn College. He spent the last years of his life in the home of his son, Harold M. Lane, on the campus of the Hokkaido Imperial University, Sapporo, Japan. He died in 1942 in the Catholic Hospital there, survived by his son and six granddaughters.

MARCLEY — Jessie McMillan Marcley, on March 8, at Minneapolis, Minnesota. She graduated from the University of Minnesota in 1889, one of seven girls in a graduating class of twenty-nine. She returned to the University thirty-five years later to take her master's degree. All her life she had been active in local government groups. She had served on the city charter commission and represented the Minneapolis League of Women Voters and the Woman's Club on the Citizens' Representative Charter Committee. She traveled to Washington, D. C., and to Europe for first hand information for lectures, radio talks and interviews on national politics and international peace. She is survived by her husband, Dr. Walter J. Marcley, and a son, Dr. David Marcley, of Amarillo, Texas. Services were conducted by Richard Newby.

MCCRACKEN—Mary B. McCracken, on December 23, at Lawrence, Kansas, aged sixty-six. Born in Grimes, Iowa, the daughter of Louesa Andrews and John S. McCracken, she was a graduate of Friends University, and took graduate work at the University of Nebraska. For six years she taught in an American Friends Mission Board school in Banes, Cuba. She also taught in Friends academies in the United States. She served as housemother of a cooperative interracial dormitory at Kansas University during the first two years of its operations. Surviving are her sister, Anna D. McCracken of Lawrence, Kansas; two brothers, Lloyd J. McCracken of Chino, California, and Nelson D. McCracken of Holden, Missouri; one uncle, B. F. Andrews of Evanston, Illinois, and fourteen nieces and nephews.

SHANNON—Richard Eugene Shannon, infant son of Dean and Darlene Shannon, on March 9 at Des Moines, Iowa.

WOLKINS — George G. Wolkins on March 2, at his home in Newton Highlands, Massachusetts, aged sixty-eight. He was born and educated in Boston, Massachusetts, and served as manager for Haddock Shonk and Co. for over forty years. His interest in the colonial period of American history found expression in his research, and in membership in the New England Historical Genealogical Society, the American Antiquarian Society, Colonial Society of Massachusetts, and the Massachusetts Historical Society. His historical papers were read widely by these societies and published by them as authoritative works. His deep religious and social concern centered in his service as trustee and secretary of the Calhoun Colored Schools and the Booker T. Washington Institute in Liberia particularly. With his devoted wife, Lyra Trueblood Wolkins, he devoted many years of faithful service to New England Yearly Meeting. He served as Treasurer for twenty-one years, auditor for thirty years, and represented the Yearly Meeting on the American Friends Board of Missions from 1931 to 1939. His annual reports were indicative of the deep sense of devotion to his church, and characteristic of his thoroughness in all of his chosen tasks. A man of deep Christian conviction, he was sympathetic to all and warm in his friendships. The hospitality of his home and the gentleness of his concern for the well-being of his guests will remain a fitting memorial of a busy person unhurried in his care for others. A brief service was held in the local St. Paul's Episcopal Church, followed by interment at the Mount Auburn Crematory Chapel.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting Secretary, 810 Clark St., Apt. 10, Evanston, Ill., phone University 4-8511 or Greenleaf 5-6295.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Ruth Tuttle, Clerk, 903 Ellison Ave. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister, Phone 6-5735.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS

Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 10 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA

Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT

Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 1 through April each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty St., First Days at 11 a.m. Monthly Meeting, 10 a.m. on first First Day of the month.

PASADENA, CALIFORNIA

First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA

Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PLAINFIELD, INDIANA

Sugar Grove Conservative Friends, Meetinghouse established 1823. Quiet Hour for Worship Sunday at 10 a.m.; Plainfield, Indiana, Route 1, 2 miles south on Road 267, one-half mile west.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

TUSCON, ARIZONA

Friends Meeting, 436 E. Third St. (rear). Worship, First Days at 11 a.m. For information write Route 2, Box 674. Phone 5-5959.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer Meeting, Wednesday, 7:30 p.m. Friends University bus. Charles A. Lampman, Minister. Dial 2-3373.

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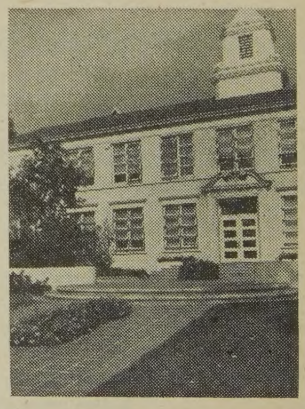

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